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Exit the Hardwick Bill.

From the Mason (Ga.) Telegraph, Nov. 20.
The Hardwick franchise restriction bill was killed in the house on Tuesday by a vote of 137 to 3. There was no doubt of a difference of opinion among the white people of this state as to the desirability of such a measure, and it can only be taken for granted that those who spoke openly against it in the house really disapproved of it. But the size of the majority against it was a surprise, and many people are wondering if all of this majority really voted their convictions.

On what you will in Georgia, expressions in favor of franchise restrictions will be heard right and left. In these days universal manhood suffrage is more than an open question, and the average man will be found to agree with Mr. Hardwick that the right to vote is not necessarily inherent, but a right to be conferred or restricted. It is also pretty generally admitted, north and south, that the indiscriminate enfranchisement of the freed slaves was a mistake, and that it was productive of the most disastrous results.

Do men, then, think one way and vote another, and, if so, why? Did Bishop Turner of the Georgia legislature when he dramatically pointed to the terrible judgment which the prayers of the Negroes had brought upon the supreme court of the United States? "The United States supreme court destroyed our civil rights by a barbaric decision on Oct. 15, 1858, and look how rapidly they died," he thundered. "In five years nearly every judge upon the supreme bench was dead, and why? Because the Negroes of the United States sent up millions and millions of prayers against the members of the judiciary, to the exception of Justice Harlan, and his health has never been better, and the Negroes have prayed day and night for the preservation of his righteous life." Were members of the Georgia legislature afraid that the prayers of the state would put "bad mouth" on them, as a result of which they would shortly be forced to shuffle off this mortal coil after the manner of the domestic justices of the supreme court? The suggestion is too absurd for a moment's consideration. But there is no absurdity in believing that light is furnished by Bill Ayer's explanation of the security of mutton in Georgia. "The Negroes must have dogs, and the candidates must have the votes," he said. "The whites have a majority in the state and no Negro can be elected to important office, but as between two white candidates the Negroes hold the balance of power. They were not unaware of this fact before they agreed to it than ever now. Hence the reluctance of future candidates to go on record in favor of the Hardwick bill. 'We can't have the office,' a Negro was quoted as saying a few years ago, 'but we intend to have the share of the salaries.' There is no other explanation of so overwhelming a vote against the Hardwick Bill. The talk of infringing on the rights of the Negroes is mere cant. The same men (with some exceptions) who would appear to be so solicitous for the rights of the Negroes voted to interfere with the just rights of the whole people of the state in the case of the Wilmington bill."

Mr. Hardwick is reported as saying, after the defeat of the bill, "For some time I have known that it could not pass, and many members who were warm friends of the idea embodied in the measure, and who would have voted for it, voted against it. If I know the people of this state, this is the beginning and not the end of this fight. I believe that the day will come when the intelligence and virtue of this state will rise up in its might and majesty and make a legislature which will be pledged to disfranchisement, which will be pledged to the rights of the white people of this state."

It is great to be regretted on every account that the "warm friends of the idea embodied in the measure" did not vote their convictions. In that case the real division in sentiment could have been seen and deductions could have been drawn from the actual number of voters, there is, of course, room for difference of opinion as to the advisability of such a measure in a state where the whites are in the majority, but the south may as well meet the issue now, as must and will come.

In states where the Negroes are in the majority, such a measure is necessary at all costs; in others it is not so imperative, but scarcely less desirable, since it is impossible to avoid a gradual process of disfranchisement, and in communities where a large ignorant Negro population holds the balance of power and must have their share of the salaries in lieu of their share of the offices.

Thanks to North Georgia Conference!

Voices of Missions, 33 Young Street, Atlanta, Ga.

Believing it to be true of every wife that she is extremely grateful for any favor or gift given her husband, you will please grant me space in your columns to express my thanks to our good Bishop and to the members of the North Georgia Conference for the handsome Outlined Bible as a gift to our far-away husband, F. G. Snelson, for "the service he has so unselfishly rendered the church."

Our heart of thanks has led our pen to make an expression of the same through the columns of the dear "Voice" for this valuable book given as "a token of gratitude." We have been made most happy recipients, beg that every individual of this great and grand body, the North Georgia Conference of the A. M. E. Church, accept our sincere thanks.

Unselfishly we give and unselfishly do we give our whole service to our God through our dear church, and do not for your "loaves and fishes" do we toil, but for the love of the church and the salvation it brings to our lost brother.

Our Xmas time, which has been somewhat dreary by the absence of our far-away husband for the past three Xmas tides, will be spent more cheerfully when we think of this expression of remembrance from our Bishop and conference.

Thanking you again and wishing you a merry Xmas and a happy New Year, we are,

Yours in Christian love,
(Mrs. F. G. Snelson,
Athens, Ga., Dec. 21, 1899.)

Lady Duchatellier Mourns With Us.

DEAR VOICE OF MISSIONS:
Your inestimable issue of the 1st inst. has brought me sad intelligence concerning the Grand Old Man. It is a knowledge that makes his friends on the verge of the Pacific, and those fanned by the Gulf of Mexico, pause and sad at heart. And we voice their sentiment in saying, "Sublime as should be his life, he lay down the well-worn sword in the Lord's battle by the stepping of his robust soul out of his garment of flesh, and to receive the amaranthus of welcome in Zion, where gladden the constellations of love, liberty, harmony and peace and where dwells the beauty of perfection; we, from the secret places of our hearts and the inner chambers of our souls, supplicate the Allfather to do unto His servant (James M. McKone) as should be his lot in the olden time unto the son of Abaz, the captain of His people."

O Guardian of our steps, may the commemoration that illumines Thy divine face dispel his malady, yes, may Thy Spirit shine upon him like the sun that glorifies Jerusalem the Golden, that he can fulfill Thy command in rebuilding Africa. Thy fallen angel! Thou hast still, O Lamb of God, Thy ancient power. Bid, O heresiarch, Thy servant in Atlanta and Thy stricken handmaid in this city to take up their beds and walk, to better possess themselves of the noble of the nobler and of the high of the higher which bring the seeker face to face with Thee.

MARIE DUCHATELLIER.
PARADISE, DEC. 15, 1899.

What a White Man Further Says On Emigration.

SPRING VALLEY, ALA., DEC. 12, 1899.
EDITOR OF THE VOICE OF MISSIONS:
Dear Sir—A sample copy of THE VOICE recently came to my address, and I am frank to say that having no previous knowledge of the existence of such a publication, I read its columns with much interest, and congratulate the A. M. E. church, especially its great leader and editor, on the successful venture of a "newspaper" of high moral tone and character, as a medium through which to awaken the public mind to a thoughtful consideration of the greatest "problem" now confronting the American people—the "Race Problem." The rapid increase of the two races in the United States and the constantly narrowing territorial area, increasing contact and intensification of conflict in almost all the important lines and interests of life.

The difference is not alone—the color of the races, but in physical, mental and moral endowments, in habits and customs as well, and these differences and distinctions will not be overcome, as many wise men (so-called) seem to think by more general and higher education, but the rather increasing and constantly increasing racial hatred and intolerance, if it is sheer nonsense to think about it, certainly should talk about educating on parallel lines two races of men as widely different and distinct as the white and black races, and keeping them apart, and the constantly narrowing territorial area, increasing contact and intensification of conflict in almost all the important lines and interests of life.

God, in working out the destiny for the human race, has recorded lessons in the pages of history, which if properly read and regarded, would lead men to correct conclusions and prevent grievous mistakes. When the Children of Israel, His chosen people, had been prepared by oppression and increase in numbers, and self-reliance, they were taken out from the land and government of their oppressors—not left there as a "bone of contention"—but removed by the Divine hand to a place prepared for them where they could live in peace and harmony, and they would, without let or hindrance, to develop and build up their own race and nation. God has given to the black man a rich quarter of the globe, where he may expand and develop, and in his judgment, the protective duty of the white man to assist him in an effort to reach his normal place and state.

T. B. BICKET.

A Giant Oak Topped By a Storm.

The recent prostration of Bishop Turner, due to overwork, may be fittingly likened to a giant oak toppled by a storm. The break came when he was about to close the last of a series of seven Annual Conferences held in succession. It came as a peal of thunder out of a clear sky, and reverberating and shocking. It did not herald its approach. Never did the Bishop look more kingly and majestic than on the morning of the 13th day of December, 1899, when he presided at the thirty-second session of the old historic Georgia Conference at Savannah. I occupied a seat directly in front of him, and sufficiently distant from him, to afford me a full view of his person and movements. It was a beautiful sight, with a cloudless sky, and with an atmosphere surcharged with friendly feelings. The devotional exercises of the Conference were solemn, rapturous and inspiring.

Not until Thursday evening did I notice any sign of physical failing on the part of the Bishop. He retired to his room and slept during a part of the exercises of the Missionary anniversary. To my personal knowledge, he made no expression of the same through the columns of the dear "Voice" for this valuable book given as "a token of gratitude." We have been made most happy recipients, beg that every individual of this great and grand body, the North Georgia Conference of the A. M. E. Church, accept our sincere thanks.

Unselfishly we give and unselfishly do we give our whole service to our God through our dear church, and do not for your "loaves and fishes" do we toil, but for the love of the church and the salvation it brings to our lost brother.

Our Xmas time, which has been somewhat dreary by the absence of our far-away husband for the past three Xmas tides, will be spent more cheerfully when we think of this expression of remembrance from our Bishop and conference.

Thanking you again and wishing you a merry Xmas and a happy New Year, we are,

Yours in Christian love,
(Mrs. F. G. Snelson,
Athens, Ga., Dec. 21, 1899.)



The above is a cut of the envelope sent to Rev. M. M. McKone, P. E., and returned to me unclaimed, Oct. 17, '99.

The Plain, Unvarnished Facts.

BY C. T. SHAFER, SECRETARY.

To the Bishops, Ministers and Members of the African Methodist Episcopal Church, and all Whom It May Concern:

Feeling myself impelled by a profound sense of the duty I owe to the church, and particularly that portion of it in South Africa, I herewith submit a plain statement of the facts as they are known to me and susceptible of clearest proof as they relate to and bear upon the question of correspondence had and promises made to any one in relation to aid from the department of church extension of the A. M. E. Church in America to the church at Cape Town, South Africa, and mentioned by Mr. Francis Gow in his letter of Oct. 22nd, 1899, to the Senior Bishop of the A. M. E. Church, Rt. Rev. H. M. Turner, D. D., LL. D., and appearing in the Voice of Missions Dec. 1st, 1899.

On June 5th, 1899, I received a letter from the Rev. M. M. McKone, P. E. of South Africa, asking for aid from the church extension department for a church in Cape Town, South Africa. Said letter was dated May 2nd, 1899. On the following day, June 6th, 1899, I wrote a letter in reply, which letter will speak for itself, as it will follow this article.

Said letter, with two blank applications, with a "Children's Day" return blank and the advertisement of premium Bibles for "Children's Day," 1899, placed in an envelope and addressed, as per direction, to the Rev. M. M. McKone, P. E. Cape Town, Cape Colony Postoffice, South Africa, as shown in cut herewith printed, which, by post marks thereon, it will be seen was duly delivered at Cape Town and remained there unclaimed for a time, then was advertised, and still being unclaimed, was returned to me at Philadelphia, by way of Washington, D. C., on October 17th, 1899, while I was in an envelope and upon which I had to pay a charge of 32 cents as return postage. Therefore, it is very clear that if Brother McKone did not hear from me and the department which I represent, it is certainly no fault of mine.

The following letter to the Rev. M. M. McKone is, to my mind, quite sufficient answer to the question, as to whether I made any promise of aid in any definite amount or not, which was not fulfilled:

CHURCH EXTENSION,
Church Extension Society
of the A. M. E. Church.
PHILADELPHIA, June 6, 1899.
REV. M. M. MCKONE, P. E., Cape Town, South Africa:
MY DEAR BROTHER—Your esteemed favor of May 2nd, 1899, is before me, having just reached me on yesterday, and has been duly noted.

I would state, I am in the most hearty sympathy with you and all the brethren in our African work, and appreciate most heartily the necessity for the building up and development of the work in that field.

We have had our full meeting and all appropriations have been made for the year, and we are powerless to do more than pay off the appropriations already made, until next spring, according to the rule of the board; and by no means can we do anything more until after the winter conference are held and make the thirty-second session, appropriated \$4,000 in excess of the funds on hand, which amount must be collected and met before we can do anything with new applications.

I herewith, however, enclose a check for \$100.00, which I have properly signed by the Pastor and trustees of the church, then signed and endorsed by the Vice Bishop and Presiding Elders, and returned to me, when I will bring them before the board for its action.

With very best wishes for your health and abundant success, I am as ever

Your brother in Christ,
C. T. SHAFER.

Letter From South America.

BOGOTA DEL TORON, REPUBLIC OF COLOMBIA, SOUTH AMERICA, December 16th, 1899.

His Lordship, Bishop Turner, D. D., LL. D., Atlanta, Ga.

DEAR BISHOP—Unknown to you, yet known to me through your letter to Brother Holman, which was enclosed to me and which is now before me, I presume to thank you herein for your kind remarks respecting the brethren in S. A., and your interest thereto. Your letter has received a hearty welcome. I showed it to my pastor and it was kindly received and appreciated.

Although I was unfortunate in not seeing you when I visited America, yet I hope in the coming year to revisit Atlanta, and along with my pastor see you and have a talk on religious matters and educational affairs.

We hear with interest the stand our black brothers have taken in America and hope in the hereafter we shall join them hand in hand in the crusade against wrong and in standing bravely for God and right.

Through the columns of THE VOICE OF MISSIONS we are always made to know the work our black brethren are doing and enter into their hopes for the future.

Kindly accept my kindest regards and well wishes.

I am sincerely yours,
SAMUEL MACCORMIE.

Great Fighters.

Tommy—What's Willie Wymann bragging about?
Billy—Why? He says his father looks like Dewey and his grandfather looks like Oon Paul.—New York World.

Western N. C. Conference.

The Western N. C. Annual Conference held its seventh session in St. Joseph A. M. E. Church, Durham, N. C., Rev. W. E. Walker, pastor.

Bishop J. A. Handy, D. D., was present and opened the conference on the morning of the 21st as had been long since announced.

The hymn, "And Are We Yet Alive," etc., was sung by the conference, and President Elder C. H. King of the Greensboro District led in prayer. The Bishop read for a scripture lesson a portion of St. Matthew and commented largely upon the same.

The business of the conference was then entered upon. Rev. R. H. W. Leek, full of enthusiasm and anxiety to get largely into the business of the conference, had not the patience to wait until the Bishop asked for a secretary, but moved that the present secretary, Rev. W. E. Walker, be re-elected. Rev. W. E. Walker was elected secretary, who appointed for his assistants Rev. G. W. Pearson, recording and Rev. J. T. Gibbons, statistical secretaries. The various committees were appointed, the work outlined by the Bishop, and in a short while everybody was at work.

The reports were taken up and all about finished in the first day's session. Improvement was shown in almost every report above that of last year.

A number of distinguished gentlemen visited the conference, whose presence and addresses added much to the conference. Among them were Drs. T. W. Henderson, C. S. Smith, C. T. Shaffer, James Dean and Rev. A. Shroud.

At night we listened with interest and profit to the welcome addresses delivered by Miss Nannie O'Daniel and Prof. W. G. Pearson. The addresses were full of inspiration for the year ahead. Rev. R. H. W. Leek and Prof. J. B. Hawkins were called upon by the Bishop to reply, which they did creditably. I need not take up space speaking of Prof. Hawkins as a speaker, since you know of his choice language and his fiery earnestness in the south for life; but slavery exists here for a term of years under the appellation of contract labor. In the south the master owned his slaves for life, and therefore it was to his advantage to treat them well; but here, owning them for but a term of years, that might not be expected."

I copy the following from the Morning Times of September 22, 1899:

"George D. Gear, an attorney from Honolulu, is in Washington, and today will present to the president a petition signed by all the leading lawyers of Hawaii protesting against the manner in which the laws of the islands are administered by the Hawaiian government. When seen by a Times reporter the attorney declared that certain conditions, existing under the present regime and laws, are deserving of the severest censure. The Hawaiian labor contract law, he declared, is in direct conflict with the fifteenth amendment of the constitution, and permits slavery of the worst kind. Mr. Gear said:

"This law punishes with penal servitude any contract laborers who are imported into Hawaii and afterwards refuse to comply with the agreement under which they are imported. The case of the Galicians is the most horrible of the evils of the law. They are treated more like brutes than men. Their masters frequently whipped them, and other corporal punishments were imposed on the helpless creatures. They were made to work in the sun, and were required to work from sun to sun. Some months ago they declined to longer serve until their masters were sent to prison until they consented to go back to work."

I understand that the contractors are Americans and most of them from the northern states.

CLARISSA OLDS-KREIER,
Washington, D. C., Oct. 16, '99.

OBITUARY.

In Memory of Ethel Avery Chavis, Who Died Sept. 28, 1898.

BY HER SISTER, MAUD BEULA CHAVIS.

One year ago our darling left us. Took her joyful upward flight. Left us in a world of sadness. While she dwells in joy and light.

Sadly do we miss thee, Ethel. Nothing can fill thy vacancy still. Absent though from home and friends, In our hearts thou livest still.

In His power God has called thee. Taken thee with Him to dwell. Bow we to His will submissive. For He doeth all things well.

But we hope again to see thee When we shall our journey end. And to sing God's praise forever, May we then our voices blend.

Rest thou, then, in peace, my loved one. Would that I thy joy could share. Lonely as though life I wander, Oh I feel thy presence near.

And thy spirit seems to cheer me, Bid me rest and courage take. Thine it becometh me to follow. Points me straight to Heaven's gate.

MAUD B. CHAVIS, FARMER, S. C.

The Death of Sarah Ann Kuzie.

Sarah Ann Kuzie, the wife of one of our beloved Presiding Elders in South Africa, departed this life Saturday, August 26th, at 5 p. m., in the hope of a blissful immortality. She was born in 1870 and died in 1899.

Hawaiian Slavery.

EDITOR VOICE OF MISSIONS:
I noticed in the September number of your paper a call of the Planter's Association of Hawaii for colored laborers. The advertisement looked very plausible and was no doubt inserted with a sincere desire to your part of doing good. But before any "colored laborer" decides to walk into the trap, I hope he will read the following. I copy from a letter written by the special correspondent of The Galveston (Texas) News. It was written from Honolulu in August 1897, and just before his death:

"The papers here have devoted columns after columns to the Negro question and have filled their sheets daily with interviews as to the advisability of replacing Chinese and Japanese contract laborers with Negroes from the south. The burden of their song is that the Negro is an ideal race to perform contract labor, and candidly say that his schooling as a southern slave pre-eminently fitted him for the life here, that he only knows how to work from sun up to sun down, and so could do the work of three celestial, and they are satisfied with corn bread and bacon, so they would be inexpensive to keep. This has been continued from day to day until the people have become enthused upon the subject and contracts have been made for their importation. Their plan is to go into the black belts of the southern states and make contracts with families. But what does the signing of one of these contracts mean? A case has been adjudicated by the Hawaiian supreme court bearing on the question of 'imported slavery.' The correspondent then gives the experience of one of the foreign contract laborers, who, after serving two years of slavery, appealed to the supreme court for a release. But his appeal was in vain and he was obliged to remain in servitude. The correspondent adds:

"So it might as well be understood by Negroes desirous of coming here, under contract, that all the police power of Hawaiian government can and will be used to compel them to carry out the bond. Slavery existed in the south for life; but slavery exists here for a term of years under the appellation of contract labor. In the south the master owned his slaves for life, and therefore it was to his advantage to treat them well; but here, owning them for but a term of years, that might not be expected."

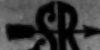
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"This law punishes with penal servitude any contract laborers who are imported into Hawaii and afterwards refuse to comply with the agreement under which they are imported. The case of the Galicians is the most horrible of the evils of the law. They are treated more like brutes than men. Their masters frequently whipped them, and other corporal punishments were imposed on the helpless creatures. They were made to work in the sun, and were required to work from sun to sun. Some months ago they declined to longer serve until their masters were sent to prison until they consented to go back to work."

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CLARISSA OLDS-KREIER,
Washington, D. C., Oct. 16, '99.

SOUTHERN RAILWAY.				
				
Condensed Schedule of Passenger Trains in Effect Dec. 15, 1899.				
Northbound.	Mo. 15 Daily	Mo. 22 Daily	Mo. 15 Daily	Mo. 22 Daily
At Atlanta, Ga.	7:15 a.m.	1:00 p.m.	4:05 p.m.	11:15 p.m.
At Macon, Ga.	8:15 a.m.	2:00 p.m.	5:05 p.m.	12:15 p.m.
At Savannah, Ga.	9:15 a.m.	3:00 p.m.	6:05 p.m.	1:15 p.m.
At Jacksonville, Fla.	10:15 a.m.	4:00 p.m.	7:05 p.m.	2:15 p.m.
At Tallahassee, Fla.	11:15 a.m.	5:00 p.m.	8:05 p.m.	3:15 p.m.
At Pensacola, Fla.	12:15 p.m.	6:00 p.m.	9:05 p.m.	4:15 p.m.
At Mobile, Ala.	1:15 p.m.	7:00 p.m.	10:05 p.m.	5:15 p.m.
At New Orleans, La.	2:15 p.m.	8:00 p.m.	11:05 p.m.	6:15 p.m.
At Houston, Tex.	3:15 p.m.	9:00 p.m.	12:05 a.m.	7:15 p.m.
At Dallas, Tex.	4:15 p.m.	10:00 p.m.	1:05 a.m.	8:15 p.m.
At Fort Worth, Tex.	5:15 p.m.	11:00 p.m.	2:05 a.m.	9:15 p.m.
At St. Louis, Mo.	6:15 p.m.	12:00 p.m.	3:05 a.m.	10:15 p.m.
At Chicago, Ill.	7:15 p.m.	1:00 p.m.	4:05 a.m.	11:15 p.m.
At New York, N. Y.	8:15 p.m.	2:00 p.m.	5:05 a.m.	12:15 p.m.
At Philadelphia, Pa.	9:15 p.m.	3:00 p.m.	6:05 a.m.	1:15 p.m.
At Baltimore, Md.	10:15 p.m.	4:00 p.m.	7:05 a.m.	2:15 p.m.
At Washington, D. C.	11:15 p.m.	5:00 p.m.	8:05 a.m.	3:15 p.m.
At New York, N. Y.	12:15 a.m.	6:00 p.m.	9:05 a.m.	4:15 p.m.
At Philadelphia, Pa.	1:15 a.m.	7:00 p.m.	10:05 a.m.	5:15 p.m.
At Baltimore, Md.	2:15 a.m.	8:00 p.m.	11:05 a.m.	6:15 p.m.
At Washington, D. C.	3:15 a.m.	9:00 p.m.	12:05 p.m.	7:15 p.m.
At New York, N. Y.	4:15 a.m.	10:00 p.m.	1:05 p.m.	8:15 p.m.
At Philadelphia, Pa.	5:15 a.m.	11:00 p.m.	2:05 p.m.	9:15 p.m.
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At Philadelphia, Pa.	9:15 a.m.	3:00 p.m.	6:05 p.m.	1:15 p.m.
At Baltimore, Md.	10:15 a.m.	4:00 p.m.	7:05 p.m.	2:15 p.m.
At Washington, D. C.	11:15 a.m.	5:00 p.m.	8:05 p.m.	3:15 p.m.
At New York, N. Y.	12:15 p.m.	6:00 p.m.	9:05 p.m.	4:15 p.m.
At Philadelphia, Pa.	1:15 p.m.	7:00 p.m.	10:05 p.m.	5:15 p.m.
At Baltimore, Md.	2:15 p.m.	8:00 p.m.	11:05 p.m.	6:15 p.m.
At Washington, D. C.	3:15 p.m.	9:00 p.m.	12:05 p.m.	7:15 p.m.
At New York, N. Y.	4:15 p.m.	10:00 p.m.	1:05 p.m.	8:15 p.m.
At Philadelphia, Pa.	5:15 p.m.	11:00 p.m.	2:05 p.m.	9:15 p.m.
At Baltimore, Md.	6:15 p.m.	12:00 p.m.	3:05 p.m.	10:15 p.m.
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At New York, N. Y.	8:15 p.m.	2:00 p.m.	5:05 p.m.	12:15 p.m.
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At New York, N. Y.	12:15 a.m.	6:00 p.m.	9:05 p.m.	4:15 p.m.
At Philadelphia, Pa.	1:15 a.m.	7:00 p.m.	10:05 p.m.	5:15 p.m.
At Baltimore, Md.	2:15 a.m.	8:00 p.m.	11:05 p.m.	6:15 p.m.
At Washington, D. C.	3:15 a.m.	9:00 p.m.	12:05 p.m.	7:15 p.m.
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At Philadelphia, Pa.	5:15 a.m.	11:00 p.m.	2:05 p.m.	9:15 p.m.
At Baltimore, Md.	6:15 a.m.	12:00 p.m.	3:05 p.m.	10:15 p.m.
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At New York, N. Y.	4:15 a.m.	10:00 p.m.	1:05 p.m.	8:15 p.m.
At Philadelphia, Pa.	5:15 a.m.	11:00 p.m.	2:05 p.m.	9:15 p.m.
At Baltimore, Md.	6:15 a.m.	12:00 p.m.	3:05 p.m.	10:15 p.m.
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At Philadelphia, Pa.	9:15 a.m.	3:00 p.m.	6:05 p.m.	1:15 p.m.
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At New York, N. Y.	8:15 p.m.	2:00 p.m.	5:05 p.m.	12:15 p.m.
At Philadelphia, Pa.	9:			